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REQUEST FOR NOVEMBER ISSUE

Unfortunately the November issue of CHRISTIAN EDUCATION is completely exhausted. We will appreciate it very much if subscribers who can spare their copies will send them in to the office. For all such received we shall be glad to extend the annual subscription by one issue.—EDITOR.

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THE WORK OF THE YEAR

H. O. PRITCHARD, PRESIDENT

As is the custom in this organization, I am coming before you at this annual meeting, with a statement of the work of the year as seen from the viewpoint of the President of the Council. My statement will consist of a concise summary of the year's activities and a brief word as to suggestions for future work.

While keeping in touch with the work of the Council and its offices thru Dr. Kelly and his associates, I have not been privileged to attend all the Executive Committee meetings during the year. This has been due to no lack of interest or desire on my part but to physical conditions, over which I had no control. However, I have tried to keep abreast of the activities of the Council and to know what was being accomplished by our staff.

It is truly remarkable, the amount of hard and painstaking labor which our secretaries and their helpers have put forth during the past twelve months and it is little short of marvelous, the results which they are able to show. It will be sufficient that I sketch, in bold outline, something of the laborious tasks which have been theirs.

As was recommended at last year's meeting the survey work has been continued. The following studies have been completed during the year. Part of them were begun last year. It should be said also that part of them were made in connection with the Association of American Colleges of which our Executive Secretary is also Executive Secretary. I am indebted to Dr. Kelly for this list of surveys. They are:

1. A statistical study of higher education in Colorado with special reference to Colorado College which was printed in the Association of American Colleges *Bulletin*, Vol. VIII, No. 5, pp. 205-339.

2. A statistical and personal study of the agencies of Christian education in Utah with special reference to Westminster College at Salt Lake City and a group of affiliated secondary schools representing several denominations; a confidential publication of twenty-three pages issued by the Home Missions Council and the Council of Women for Home Missions.

3. A statistical and partly personal study of higher education in Nebraska with special reference to Doane College consisting of 285 typewritten pages, including forty-three tables and seventy-two charts.

4. A statistical and partly personal study of twenty-one colleges of the Disciples of Christ, consisting of 426 typewritten pages, including forty tables and 112 charts.

5. A study of the leading denominational colleges of Iowa, with special reference to Simpson College, to be issued soon.

6. A study of 130 theological seminaries in the United States and 30 theological colleges in Canada, under the auspices of the Committee on Social and Religious Surveys, to be published soon.

7. A study of religious education in American colleges and universities which appeared in the October issue of "*Christian Education*," (Vol. VI, No. 1, pp. 1-59.)

8. Numerous studies in connection with the Commissions of the Association of American Colleges.

9. Miscellaneous studies of minor scope.

Perhaps it will not be out of place for me to speak a personal word of appreciation concerning this survey work. I have had occasion to go thru the Colorado, Utah, Nebraska and Iowa studies. Two of these—the Utah and Nebraska—I have examined with care. Then we all read the Study of Religious Educa-

tion in American Colleges as published in *Christian Education*. Besides these, there is the study of Disciples' Colleges to which I have given particular attention. These surveys all appear to me to be original and permanent contributions, in their respective territories. The work has been done in such manner as to make it authoritative. As a fact-finding agency the Council of Church Boards has come to command the respect of all who know the field and problems of higher education in the United States, particularly as that education is related to the church and the Christian religion.

Speaking of the particular survey with which I am most familiar, namely, that of the Disciples' College, let me say that our Board is finding this material and study invaluable. We have already used it in helping colleges to correct the mistakes they were making, and in making our whole brotherhood aware of our needs and deficiencies in higher education. We are now planning to make it the basis of a volume on *The Disciples and Higher Education*, to be published, we hope, in the near future. Furthermore we find the office of the Council very kind and prompt in making available for our use any of the materials gathered in the other surveys which have been made.

No doubt the most monumental study so far attempted and that which will attract most attention is the one on Theological Seminaries which is to be published under the auspices of the Committee on Social and Religious Surveys.*

It would be unjust to leave the impression that the only work which the Council force has been doing is that of making surveys. This is not the case, as many important lines of endeavor have been carried forward. However, I am leaving these matters to the staff representatives. Permit me therefore to depart from the past work of the Council and venture to speak a word as to its future undertakings.

In making the suggestions I do, it is with no lack of appreciation for what has already been done, nor with any censorious spirit. From the viewpoint of a Board Secretary, there are certain fields of endeavor in which this Council could be particularly

*This book will be published in 1923 by Doran & Co., New York City.

helpful to us. I assume that our situation is similar to that of most Boards of Education.

First of all, *we need made available to us information concerning the methods of campaigning for endowments.* We are fairly well informed now as to what our colleges lack on the educational side. But, these lacks cannot be remedied without money. It is getting the money that is the pinch. After all this whole problem with which we are working comes back very annoyingly to that point. I cannot speak for other Boards, but as for our own, our colleges are wanting us to help them most at that point. How can we best do it? There are mistakes in college campaigning which should be avoided. What are they? There are tried methods which with local adaptations will bring success. What are they? And again the whole public needs to be educated on this matter of college endowments. It is amazing how ignorant even men of intelligence are on this subject. What can this Council do to help enlighten the public? I for one feel that it can do much. I am hoping that out of this meeting there will come some concrete plans for giving the needed assistance.

In the next place, I have the conviction that we should become *even more aggressive* than we have been in the *particular field of religious education.* In saying this I am not unmindful of the great work which the Council has already done in this field. Perhaps it will not be out of place to enumerate the things already done.

(1) In conjunction with certain other committees a unit of Bible study for secondary schools, for which entrance credit is to be given by colleges and universities, has been defined. Also some 300 colleges and universities have agreed to give entrance credit for such if done under the conditions and in the manner stipulated in the definition.

(2) A suggested curriculum for a course in religious education in colleges has been formulated by this Council in co-operation with other agencies. This, too, has had wide acceptance by colleges and universities.

(3) A study has been made of religious education in the colleges and the results made available to us thru the pages of Christian Education. This study is to be further continued.

But we need to become even more active and aggressive in this field. My reason for so speaking is found not only in the need, but also in the fact that, as I happen to know, other agencies are just now laying plans that are far reaching, not to say startling, in this very field. If such a course is pursued by the organization which I have in mind, it will result in overlapping of effort, in confusion in the public mind, in misunderstanding, and in general embarrassment. The entrance of other organizations into this field can be prevented only by aggressive action on our own part in putting forward this great task.

Again, we should give more of our attention to the *great field of tax-supported institutions*. Here again other forces are entering. This unusual and pioneer field is being rapidly cluttered up by all kinds of attempts, experiments and entanglements. We should take care that we do not lose our leadership in this—to use the words of President William L. Bryan—"the greatest missionary field of America." The work of coordination, unification and initiation, rightly belongs to the University Department of this Board. These Boards of Education are the agents of the church. This task of religious care, construction and oversight belongs to the church. We have a right to assume the leadership here.

Therefore, I am venturing the hope that our University Secretary may be freed the coming year to lead us in this great undertaking, where there is so much to be done and where there are so few precedents to mark the way. Other work has been necessary during the past year. At our meeting last year the University Committee requested that just as soon as possible his whole time be given to this task to which he was called. Everywhere Dr. Foster goes the university forces speak in highest commendation of his work.

In the fourth place, I for one wish that this Council might rest on a more *secure financial basis*. As it now stands it is economically dependent upon the contributing Boards. As a matter of fact, these Boards are not contributing enough to carry on the work of the Council and we are continually having to make combinations and makeshifts. Would it not be possible to find friends who believe in the very thing this Council is doing to the extent that money would be given to its support and perhaps to its

endowment. I trust I am not venturing too far in making these suggestions.

I am certain we are all deeply appreciative of the great work this organization is doing. I am certain also that we are all painfully conscious of how it is handicapped for lack of funds. Our own Boards are struggling with such financial problems that it is a real struggle to pay even the small sums we do pay to the support of the Council. We do not seem to be able to pay enough to enable the Council to do what it is in position to do and which needs to be done. Therefore, I am bold enough to suggest that we go at this task of *finding financial backing for the Council*. I do not mean by this to relieve our Boards of Education from financial obligations. I think we should continue to pay to its support; but what I would like to see, is that the Council should be made more economically independent and assured than at present.

I come now to my last suggestion which I make with some trepidation. My fear grows out of my consciousness of my inability to say just as I should like, what I have in mind. It appears to me that there is resting on this organization and The Boards which it represents, the *task of popularizing modern Christian education*. The discussions which have been going on in recent months have been significant in many respects, not the least of which has been the widespread misunderstanding and popular misconceptions as to the nature and work of modern education. Practically every denomination here represented has been or is now having attacks made on its colleges. The colleges themselves and we who represent higher education are not blameless in this matter. Not because we are guilty of the charges hurled by those who fear the ark will tumble over every time an ox switches his tail, but because those who are engaged in this holy cause have not taken the time, and the patience to help keep the public informed as to the progress which is being made. The obligation rests upon us to justify progress, and may I say, there will not be much general progress until it is justified, to the rank and file.

We are not good popularizers. We are not the propagandists that the missionary leaders are, for example. We do not get our

wares before the public and make it want them. We are engaged in a mighty cause. We are working at the basic things of the Kingdom of God. The church will not get very far without the very thing which we represent and espouse. Do we really believe in our job? Do we actually have conviction that Christian education—with emphasis upon the second word as well as the first—is basic and imperative? Then let us become protagonists who will not and cannot be denied our plea. Let us make the church believe in education and support it in a manner that becomes an institution which has as its commission the making of the knowledge of God to cover the earth as the waters cover the sea.

THE ANNUAL REPORT OF THE EXECUTIVE SECRETARY FOR 1922

ROBERT L. KELLY

I have pleasure in presenting my sixth annual report. The work of the Council has been constantly extending since its small beginning twelve years ago. Its possibilities for the future are limited only by the wisdom and devotion of those placed in positions of responsibility and by the resources which may be placed at their command.

Research

The fundamental task of the Council is that of research. This is true because the enterprises of Christian education must be built upon the basis of knowledge. There is nothing quite so eloquent as a fact. There are some things which we may and should *know*.

Fact-finding.—The staff of the Council, largely under the guidance of Miss Beam, has worked assiduously at the collection and tabulation of facts. The Executive and Associate Secretaries have spent much time in interpreting these facts. Christian education now has a great body of fact, which it did not have a few years ago. We are that much to the good.

Prestige.—There is a second reason why the Council needed facts. It needed them for the sake of its *reputation* as well as its *character*. The Council has grown in *prestige*. It has been recognized that with the facts at hand it spoke with a degree of authority. The Council has not looked on its work as an appendage to the colleges and the universities. It is the strength of the Council, not its weakness, that its work is intimately allied with and often indistinguishable from that of the Association of American Colleges. There is no phase of college or university administration in which the Council is not interested. All parts of it need to be permeated with the spirit of Christ. One of the best proofs that an educational institution is Christian is that its funds are economically and honestly handled. The Council aspires to be considered an educational institution.

Appropriations.—There is a third reason which has keenly persuaded us to devote much time to research. You may call it if you will the leading of the hand of the Lord. The truth is that more money has been appropriated for research work than for any other single cause. The contributions of the Boards to the maintenance of the Council have been greatly augmented by funds appropriated by other agencies—chiefly the Committee on Social and Religious Surveys—and all this money has been appropriated for research. By all these means the Council has developed as a fact-finding and distributing agency.

Recent Studies.—Since Dr Pritchard has given the list of the principal surveys of the year the present speaker need only make a few comments. The study of the colleges of the Disciples of Christ when completed produced a manuscript of four hundred pages, including many tables and charts. It attempts to be a philosophical treatment of the spirit of education under rather definitely stated religious auspices. The Executive Secretary made a personal study of Christian education in Utah, with special reference to Westminster College, and the report was published as a confidential document by the Home Missions Council and the Council of Women for Home Missions. A special consideration of this report is an order of the day at a later session.

Your Executive Secretary also spent much labor in a pre-

liminary study of the religious status of the colleges and universities of the United States and the results were published in the sixty-page October issue of *Christian Education*. This material will be incorporated in the forthcoming book to be published by the Federal Council of Churches on the "*Teaching Work of the Church.*"

The study of Simpson College was conducted at the expense of the institution. Many demands of this kind are made on the Council, but few can be met. The Colorado study was published in the *Bulletin* of the Association of American Colleges, and consisted of three hundred and forty printed pages. The Doane College study is a manuscript of three hundred pages. The Colorado and Doane (Nebraska) studies in a sense are companion studies, one dealing, however, with an essentially city college and the other with a college in a little town, but within a more highly developed educational field. Both were conducted under the auspices of the Association and with the Association's Commission on the Distribution of Colleges as an advisory committee.

The joint staff of the Council and Association has contributed much to the work of the Commissions of the Association whose various reports form the basis of the Association's annual meetings. This is particularly true of the Commissions on the Organization of the Curriculum, the Distribution of Colleges, and Sabbatic Leave.

A more extended word must be spoken with reference to the Seminary Survey. The project has continued to grow in our hands. We have discovered one hundred and thirty so-called seminaries in the United States and thirty in Canada. The visitations, mostly by Dr. Foster, partly by the Executive Secretary and Dr. William H. Hannum, drawn in for the purpose, while necessarily hurried, yielded valuable information. However, they did not bring in the schedules. The number of schedules secured has been doubled by persistent correspondence. This of itself has caused much delay. The tabulation and interpretation of the facts have been the most difficult part of the work. It is by no means completed. When it is completed it will have taken fully eight months' time on the part of five members of the staff. It is the largest piece of concerted work the staff has undertaken.

The Executive Secretary as Director of the Survey is responsible for editing and publishing the report. It will be published by Doran & Company in a book of approximately four hundred pages. The method and general content of the book have been approved by the responsible committees and advisors. At present regional conferences are being held at Chicago, Hartford, New York, Pittsburgh, Nashville, Dallas, San Francisco, Minneapolis, Toronto and Montreal for the presentation of the results of the study to seminary men.

Using the Facts

It is one thing to collect, tabulate and interpret facts; it is another thing to make them function. The Council has been only partially successful in this field. It has attained some success as (a) a bureau of information, and (b) a disseminator of source material through the magazine *Christian Education*. It has had no means as yet of giving the facts general distribution.

Bureau of Information.—The office of the Council and Association is becoming recognized more and more as a source of information concerning all things pertaining to American education. Requests for data and suggestions come from most diverse and often unexpected quarters. Most of the time of one stenographer and part of the time of other members of the staff are consumed in making replies to these requests.

Many requests come from students—high school, college, graduate and professional and theological students; students who are working for higher degrees and students who are writing books.

In the same manner the faculties call on the office for information and advice. Many letters and calls during the year are received from college and seminary presidents and professors, Protestant, Catholic and independent, and from college and university treasurers and Board officials.

There is an increasing demand for data not only from the staffs of the participating Boards of Education, whose requests by the way are always given preference in time, but also from all other types of church Boards, Home and Foreign Missionary, Sunday School, Missionary Education, etc.

More and more also information and recommendations are sought by the Educational and Social Foundations and by philanthropists and others who wish to confer financial benefits or make service approaches to the institutions. During the year the Council has responded to requests for information of this sort concerning no less than fifty colleges and seminaries, and we have been assured that many of these institutions have been listed for financial benefits, either in the form of gifts or inclusion in wills.

There is also constant demand for information from an increasingly large general public which includes ministers and other types of church workers, editors of secular and religious papers, United States Government officials, and representatives of the Diplomatic Corps of foreign nations.

In this connection, the writer would again advise the Secretaries of the participating Boards that if some forecast of the type of information desired could be given to the Council office in advance, special researches would be made for their accommodation and benefit. In the meantime, the office holds itself ready to answer any emergency call as best it can, or to attempt to indicate the possible sources of information sought.

Christian Education.—The second means of distributing the facts has been through *Christian Education*. This magazine is issued for the benefit of those immediately charged with responsibility for the cause of Christian higher education. In a sense it is distributed to the experts with the hope that they in turn will carry on the message to the people. *Christian Education* attempts to be a magazine of source material. There are numerous evidences of growing appreciation.

Propaganda.—In the field of propaganda—we assume there is such a thing as legitimate propoganda—the Council has not had the equipment for striking success. The war interfered with the building of the machinery; the Interchurch World Movement interfered again and made it a more difficult and dangerous undertaking. Apparently the time is ripe for the opening of a campaign of legitimate publicity. The need is still great and we are prepared as never before to meet the requirements with seasoned

data. It is with this very practical end in view that Mr. Elmer T. Clark has been invited to outline at another session a national plan of publicity in behalf of our cause. He was in charge of the most remarkable publicity work of the Board of Education of the Methodist Episcopal Church South during their recent educational campaign.

Interdenominational Cooperation

Interdenominational cooperation in the education field as elsewhere is a growth. The scope of it within the domain of the Council can scarcely be appreciated unless one stops to catalogue and particularize the activities of the year. It is becoming more and more an unconscious process and consumes a large part of the work of the staff officers of the Council.

Efforts have been continued during the year to foster the achievement of interdenominational control of one or more colleges in a few of the more sparsely settled states. Numerous negotiations to that end have been carried on in Montana with reference both to the Montana Wesleyan College and Billings Polytechnic Institute. The total results of these negotiations to date perhaps may be summed up in the statement that the situation is becoming more clearly defined. It is even yet too early to predict what the issue may be, but there is a possibility that negotiations during the coming summer may be determinative.

The recommendations made in the report on Christian Education in Utah have led to extensive negotiations, looking toward making Westminster College the sole instrument of higher education for the Protestant churches in Utah. The President of Westminster College reports that he is greatly encouraged at the progress which has been made in these negotiations. Other efforts have been made to establish a union college in North Dakota, Oklahoma and in some other states, but as yet no definite results are to be announced.

The Executive Secretary has served during the year as a member of the Commission on the Approach to the Churches of the Young Men's Christian Association, and was Chairman of the sub-committee on Student Work, the recommendations of which have already been published in *Christian Education*. The

recommendations of the Commission as a whole were received most cordially by the Atlantic City Convention of the Young Men's Christian Association, and the conclusions reached concerning Student Work will be made the basis of further, and it is to be hoped continuous consideration both by the Association and by the various church Boards of Education.

The Executive Secretary has been a member of the Continuation Committee of the Garden City Conference of Educational Agencies. It is probable that this Continuation Committee, which in effect, though not by legislation, has become the Commission on Christian Education of the Federal Council of Churches, is the only agency which is now attempting to face the whole problem of Christian education in the United States. The Committee is making elaborate and careful preparations for a second general conference in May, a statement concerning which will be made at another session of the meeting.

The Executive Secretary has served as a member of an Advisory Committee which is considering with a well-known editor of religious books the production of a volume to be entitled "The Christian Church in the Modern World," which it is hoped will be written with special reference to students and which may be available for extended use as a basis of study by volunteer student groups.

He has also participated in a series of conferences on recruiting which have been composed of representatives of the various agencies most intimately related to this task, such as the various church Boards, the Federal Council, the Student Volunteer Movement, the Young Men's Christian Association, the Young Women's Christian Association, the United Society of Christian Endeavor, and the recently organized Student Fellowship Group. He believes that these conferences will assist in clarifying the problems of recruiting, giving that term broad interpretation, and that ultimately there may be devised a workable distribution of functions among the various agencies with a view to effectiveness and unity of effort. Further reference will be made to these conferences in the report to the Council by Dr. Crothers for the Committee on Life Work.

Requests have come during the year from the Conference on Student Fellowship and from the Young Women's Christian Association that the Council be represented at the meetings of those organizations. Accordingly, Miss Agnes Hall was appointed as the Council representative and attended the Young Women's Christian Association Convention at Little Rock, Arkansas, and Dr. O. D. Foster attended the Student Fellowship Conference at Champaign, Ill. Mr. C. P. Harry represented the Council also at the Atlantic City Convention of the Young Men's Christian Association.

The Executive Secretary has served during the year on a committee of five appointed by the Religious Education Association to formulate for that Association modifications in its organic law. The report of this committee will be considered at the next annual meeting of the Religious Education Association in Cleveland.

He has also served during the year as a member of the Administrative Committee of the Federal Council of Churches and spoke on methods of unifying the work of Christian education at the annual meeting of the Executive Committee of the Federal Council at Indianapolis.

Conferences have been held during the year looking toward some more aggressive and concerted action in the field of publicity for Christian education in particular and for the work of the Christian churches in general. Some of these conferences have been called by the Federal Council of Churches and have covered the field of publicity not only as ordinarily understood but as related to moving pictures. There seems to be no doubt but that the influence of the churches through these conferences and otherwise has been felt by those now in charge of the moving picture industry. Attention is called to the fact that Mr. Clark is making an exhibit of his methods of publicity at this meeting of the Council.

While the activities have in no sense been related to the work of the Council, it is of interest to call attention to the most effective results of interdenominational cooperation as achieved in the joint campaigns for all of the Presbyterian colleges, both of the Presbyterians North and South, in the States of West Virginia and Kentucky. It is reported that there is ground for belief

that the full million dollars sought in the joint campaign in Kentucky will be pledged, while the campaign in West Virginia is still in progress.

Reference should be made here to the increasing development of the spirit of cooperation among the Boards themselves. The most striking instance of this during the past year, perhaps, has been the uniting of the Boards of Education of the Evangelical Association and the United Evangelical Church, which has followed as a result of the union of the Evangelical Association and the United Evangelical Church to form the new Evangelical Church.

The processes by which the various interests of all the agencies of Christian education are being brought together under one official administrative agency in the Presbyterian Church, U. S. A., are matters of gratification to all the members of the Council. Reports have been received also of extensive reorganization either in process or in prospect by the Boards of the Christian and the United Presbyterian Churches. As is generally known perhaps, the Disciples have recently organized their Board. It will not be forgotten that the Episcopal Church and the Presbyterian Church in the United States have been pioneers in this work of coordination.

International Education

The Council is closely related to various types of education of an international character. This comes about chiefly through the participation of the Executive Secretary with several international agencies, some of which are related officially to the Council and others to the Association of American Colleges.

The exchange of scholarships and fellowships between the colleges and universities of the United States and France continues with increasingly gratifying results. Now that this work has become pretty well standardized, there is no doubt but that a higher grade of French student is coming to America and a higher grade of American student is going to France. It is of interest to record the fact that the net receipts from the recent tour of M. Clemenceau were donated by him to the further ex-

tension of one phase of this exchange of students between France and the United States.

The American University Union in Europe, of which the Executive Secretary is one of the Trustees, now has well established headquarters and permanent directors in Paris and in London and these headquarters are being recognized more and more as the official social and educational centers for all American students in the two countries. At these headquarters American students and all people interested in American education are always welcome.

The Executive Secretary is serving as a member of the Committee appointed by the Committee on Friendly Relations for the study of the living conditions and general religious and academic status of all foreign students in the colleges and universities of the United States. Further reference to this study will be made at this meeting by a representative of the Committee on Friendly Relations of the Young Men's Christian Association.

The Theological Seminary Survey is to be listed among the agencies of international education since it covers the institutions both of the United States and Canada. In the process of the development of this work, both by the Executive Secretary and Dr. Foster have spent some time in Canadian institutions, and relationships which bid fair to be of permanent value are being established with Canadian representatives of Christian education.

Work in the Universities

While the work of the Council must be considered as unified work and it must be presumed that all of the members of the Council are interested in all of the work which is being done in its various departments, there seems to be special reason for making a separate report of the work in the universities. This is being done by Dr. O. D. Foster, University Secretary. Because of reasons with which the Council is entirely familiar, much of his time during the past year has been spent in effort without the university field, in cooperation with other members of the Council's staff. To avoid duplication in reports he has been asked to speak more particularly of the work in the univer-

sities, within which field he has special jurisdiction, in conjunction with the University Committee of the Council.

Budget

During the year past, at the suggestion of the Executive Secretary, the Executive Committee appointed a permanent committee on "Budget." Members of this committee individually and some other members of the Council, notably a member of the University Committee not on the Budget Committee, have put forth considerable effort during the year in an attempt to devise means for the enlargement of the Council's budget. While much preliminary work has been done, the Budget Committee has, as yet, no report to make. It is perfectly clear, however, that if the Council is to meet the demands which are to be made upon it, the budget will need to be considerably enlarged. It is a matter of gratification to report that the Committee on Finances and Financing will include in its report this year a definite suggestion for enlarging the budget of the Council.

The New Task for the Liberal College

By common consent may we refer to the College of Liberal Arts and the College of Pure Sciences as the "Liberal College?" With very few exceptions the colleges which call themselves denominational or make the definite claim to aspire to be Christian are of this type. Much has been urged in the defence of the Christian college as an agent for developing scholarship, personality, character, national and international citizenship, the spirit of service. All of these things are aims and aspirations of the Christian college. Measured in terms of achievement the Christian college perhaps has sufficient ground for remaining humble.

A new opportunity is coming today, however, to the Liberal College as defined above. It holds the most strategic position of any agency of American education in the effort to unify the curriculum. It is needless here to expand upon the need of this unification on the one hand, or the effort that is being put forth by college administrators on the other, to achieve the desired end. This topic will be the theme of an entire session of the

Association of American Colleges.* The important thing to point out here is that the teacher of religion has in his hands the best instrument known for the unification of the materials of the curriculum. Mankind during the centuries has developed three methods of unification: one has been the search for the Beautiful; another has been the search for the True; and the third has been the search for the Good. Those who search for the Beautiful are called artists; for the True, philosophers; and for the Good, prophets and apostles. The teacher of religion must include in his search for the Good, also the Beautiful and the True. He is especially authorized, if indeed he is equal to the task, to discover and bring into view the golden thread which holds together all of the educational material with which we have to deal.

And if the teacher of religion attempts the *functional* method of unification, that is, the method which works in experience, as he must if he is true to his trust, he is confronted with the possibility of leading the college student to a *commitment to a theory of life* which may be adequate and satisfying, because built upon the teachings of Christ. It is not too much to say, therefore, that those who are promoting the cause of Christian education have at least an opportunity such as is offered to no other class of people, to announce the comprehensive principle of Unity not only in the program of the college but in the life of the student in his relation to God and to mankind.**

*See the Report of the Association Commission on the organization of the College Curriculum. Robert L. Kelly, Chairman, March, 1923, *Bulletin*.

**This suggestion was elaborated more fully in the January, 1923, issue of *Christian Education*.

REPORT OF THE UNIVERSITY SECRETARY FOR THE YEAR 1922

O. D. FOSTER

The year just passed has been filled with interest and cause for gratification. While the first half of the year was spent in visiting Seminaries and Training Schools, with little to show for it by way of printed results, the time was well spent even apart from the immediate purpose of the study, in that it had numerous lessons to teach that will be of inestimable value in the development of Schools of Religion. After vacation, until well after the opening of the universities, my time was spent in the New York office studying the data collected on the Seminary Survey. Having spent considerable time in seminaries and training schools as student, teacher and surveyor, the writer, though realizing he had duties in other fields, found it difficult to relinquish his studies, realizing so fully that his work was little more than begun. He found satisfaction, however, in knowing that the Committee on Social and Religious Surveys had authorized the publication under Dr. Kelly's direction of a full report when the studies had been completed, and that he himself would thus be freed for uninterrupted work in the universities.

The lack of continuous headquarters where I could have my own equipment and secretarial assistance, has rendered the work necessarily less efficient than you may well have expected it to be. This situation is no one's fault, but rather the result of circumstances. Plans are now being studied, how more satisfactory results may be accomplished within reasonable financial limits. The amount of traveling necessitated by the program now under consideration, for the study of the universities, complicates the problem, yet with your patience I believe we shall find a solution.

The work of the University Committee as a whole has been most commendable. Regular meetings have been held and subdivisions of the work have been effected. Numerous challenges are confronting us. Some of these have been accepted and others have been awaiting our active response. May I refer briefly to some of these under more or less particular titles.

Visits To Universities

Only a few universities have been visited the last year. These visits have all been made since November 1st. A trip was taken to New England when observations, which have been previously reported, were made on the work being done in Greater Boston, New Hampshire College, Massachusetts Agricultural College, and the University of Vermont. Visits were made with other members of the Committee to Michigan Agricultural College, Michigan, Ohio and Ohio State. Visits have been made by myself alone to the Universities of Tennessee and Illinois. Reports of these visits have been submitted to the Committee. Conditions have not made further visits practicable, but the furtherance of our common interests calls for more personal attention than has been given. The thorough study of the universities now under consideration will give to your Secretary a knowledge of the field, first hand, which should put him in a position to be of much more constructive value to you than he could possibly be without such a comprehensive view of the American Universities.

Survey of Religious Conditions in American Universities

At its last meeting the University Committee of the Council voted to conduct a nation-wide survey of religious conditions in the great university centers. This study is to continue until accomplished and is not to be hastened through by correspondence, but rather by personal visits and study by the University Secretary as far as possible. It is also to be supplemented by data provided by the various secretaries on their visits. The purpose is to discover the resources now operating materially and spiritually as well as the needs not already being met, so as to plan a program of religious culture that will more adequately meet the needs. It is hoped that some valuable literature on the university field may grow out of this study. A questionnaire approved by the University Committee, is now in the hands of the printer. The constructive purposes of this survey should elicit the hearty cooperation of all the communions represented in the Council and it is hoped that the members of the Council may prepare their various representatives in these centers for the call that may be

made upon them for a little time and energy to make this study a success. It is expected that out of this study may come deductions that will assist the various communions in formulating more suitable and efficient programs of effort, both locally and nationally, that better methods of meeting the needs in the field of higher Religious Education may be evolved, and that new light may be thrown on the difficult problems of co-operation both among the denominational groups and the Associations. It is also hoped that out of the study may come co-operative denominational recommendations touching not only individual institutions but also national policies.

Student Conferences

Two student conferences of the Chihrristian Associations were attended this last year; the men's conference at Estes Park and the women's conference at Lake Geneva. At Estes Park I acted as Dean of the church representatives for the Rev. George R. Baker, that he might attend the National Baptist Convention. I felt well paid for my time in this conference as I had an unusually good opportunity for interviews with the students growing chiefly out of the course in Christian Fundamentals that I was giving each day. A group of a score and a half of promising men planning to enter seminaries last Fall met in an all-afternoon session with me, thus opening a new field of opportunity for us in these conferences.

I went to the women's conference merely as a visitor to observe, but found that an observer was quite too much of an outsider to be able to form most trustworthy conclusions. Instead of making recommendations touching our relationship to these conferences I merely recommend the policy of "watchful waiting" until conditions are more favorable for a real study of the situation. It is hoped, however, that there may be closer co-operation between the Association and the Council in the shaping and conduct of these conferences.

Deans of the Conferences

The Deans for the coming year, at the men's conferences, have accepted their appointments and are at work on their respective

tasks. They are as follows: Drs. Lampe at Geneva, Todd at Hollister, Micou at Silver Bay, Sweets at Blue Ridge, Baker at Estes Park, Tremayne at Seabec and Mr. W. H. Davis at Asilomar. These men have all had experience in this field of effort and will be in a position to bring to their respective conferences their best contributions. In behalf of these Deans, it is to be hoped that the Boards interested will be most generous in responding to their calls with the strongest representatives they can provide, and representatives who will remain as long as the Deans desire. I am not unmindful of what it means to appoint our busy men to posts of this kind, but if we are going to determine whether this type of conference will deliver satisfactorily for the churches, we must find strong men who have the time and the interest to devote to these experimental opportunities. Since poor representation is often misrepresentation, we must make quality rather than quantity our slogan in securing personnel.

As a working principle "The Geneva Plan" will be followed at the men's conferences. Modifications and adaptations of course will be made as conditions require. The women secretaries of the Boards of Education will be present at the women's conferences as last year. Though the set-up of these conferences is not particularly well adapted for these representatives, they found a place in the various conferences attended and felt much encouraged to hope for better coordination of the work. If the way opens for me to get into one or more of these conferences in a vital way, I shall take advantage of the opportunity, after which perhaps we may be in a position to recommend something more definite another year. In time we shall arrive at more satisfactory relationships and thus conserve the best interests of all concerned.

Student Organizations

All over the field denominational groups are being organized into clubs, councils, associations, chapters, etc. Every religious worker feels the need of some organization through which he may make a greater impact upon the mass of students under his care. The danger in the democratic atmosphere of the university is not over-emphasis on sectarianism but rather the disregard of all church connection and responsibility. Here the student organ-

ization has a distinct service to render. In the club or council the students are given specific church responsibilities which they assume with commendable zeal. So great have the Lutherans and Episcopalians found the value of these clubs to be that they have adopted National policies to promote them. They each have a National Council or organization of which the separate chapters are the constituent units. This larger relationship gives the local units greater incentive for action and the consciousness of being a part of a greater whole.

Through the further organization of the officials of these various clubs on a given campus an all-official University Religious Council is formed. Both the church and unchurched groups, some of us are persuaded to believe, can be more effectively reached by this than by any other method yet observed to be in general practice. The implications of such a plan are full of possibilities for good.

Recruiting

The Council has a responsibility for recruiting that it has not yet met. It is the logical agency to lead in this work and indeed it has enjoyed on the part of many the expectation that it would in reality assume an aggressive leadership in co-operative methods of recruiting. While commendable beginnings have been made in certain ways, they can be said to be little more than beginnings. The team work begun by the women secretaries illustrates what concerted action may mean. This work should be extended, not only among the workers with women but also among the workers with men. A full time secretary, with a central committee or bureau to coordinate the programs of the whole field, to develop methods of publicity and to exchange information of mutual interest, would be of inestimable value as well as an economical supplement to the present separate and unrelated endeavors. The Council should not be foreign and unrecognized in the development of student movements in this field. Encouragement should be given the committee now studying this problem.

The Interchurch Pastorate

Interchurch pastorates are being maintained at the California Agricultural College, Michigan Agricultural College, Massachu-

setts Agricultural College, Colorado School of Mines, Ohio University, New Hampshire College, Universities of Maine and Vermont. In most of these centers four denominations are paying a single man to be their official representative. While these men have a special obligation to the students whose communions are providing the support, they are also serving the entire student body.

The interchurch pastorate, in principle and in some places in practice, is enjoying hopeful confidence. Enthusiastic supporters for these experiments are not wanting, altho a few misfits and indiscretions have unhappily led some observers to find fault with the principle involved rather than with the judgment exercised in selecting the personnel. Official church co-operation of this sort is a powerful living lesson before the student body that Protestantism after all has an essential oneness. Official church co-operation has always been difficult whereas co-operation among individuals acting unofficially has always been easy. Certain religious leaders have declared quite broadly that official denominational co-operation is impossible. The preaching of this doctrine has been a subtle undermining influence to all official efforts along this line. As a result hordes have been led to believe that the churches are incapable of uniting on a program of effort and that nothing is to be expected of them in the direction of closer co-operation. Until such propaganda can be shown to the students of the universities to be false, we have little to hope for in these great centers of learning in the way of closer co-operation. The interchurch pastorate is an example of official interdenominational co-operation and as such is a most valuable experiment. It merits the prayers and sympathetic support of all those longing for a more harmonious Protestantism.

The University Pastorate

Generally speaking the churches have not found the one method to adopt. Various types of effort are being tried by the different communions. But, to date, one questions if any have arrived at a method which will deliver the maximum results both to the individual and the university community as a whole. The ubiquitous problem of the "town and gown" comprehends a bundle of

subsidiary problems. The relationships of the student workers to one another, to their local churches, their National and State Boards and to the Associations raise many questions yet unanswered. Certain local pastors, who consider their chief function to be "to correct the teaching of the university," complicate for the modern trained student pastor, his already difficult task, of properly interpreting the Christian philosophy to the incredulous youth. While experimentation is in process, the principle of the student pastorate is proven to be sound, and extensive developments are to be expected in the near future.

Schools of Religious Instruction

But little has been done during the year by way of assisting the many embryonic schools developing in the country. Efforts have been put forth on every side independently of outside help. Yet constant calls are coming for counsel and it is to be regretted that we are not in a position to be of substantial assistance.

The Missouri Bible College has become interdenominational and has been rendering splendid pioneering service for more than a decade. Steps have also been taken toward interdenominationalizing the Indiana School of Religion. The separate foundations at the University of Illinois are working on toward a closer co-operative school. The tendency throughout the country is toward the co-operative school.

At this point let me say frankly that the relationship that I proposed last January for these schools to the Council is becoming more and more convincing. Whatever may be developed in the form of independent supplementary organizations to assist schools of religion, the Boards composing the Council will ever have a most vital relationship to these schools. This relationship must be spiritual, plus. There must be something substantial in the fostering agency. It seems to the writer that the University Committee is in a peculiar need of a foundation for the promotion of the Educational aspect of its work. Such a foundation could have a powerful influence toward standardization and sane direction as well as releasing the sources of support.

Professor Charles Foster Kent of Yale has been putting forth heroic efforts to complete the organization of the *Council of*

Schools of Religion. On the status of his work he can best report himself. His chief labors have been at Ann Arbor where he has spent several weeks in promotional work. The whole country is looking on with anxious eyes, for it is generally felt that a successful school at one place points the way to successful schools at other places; as for example the Missouri Bible College.

In view of the experimentation in the various sorts of schools and departments of Religious Education now being promoted, under church support, in the universities, I am of the opinion that we should adopt the policy of thoughtful waiting until we can make our survey and then aggressively dispose of the problem in the light of our findings. By that time we shall not only know the field and its problems but we shall also have the full contribution our seminary studies have to make.

Foundation for the Council

The needs of the University Committee reach into so many fields requiring large sums of money that it behooves us to seek a more adequate way of financing this phase of the Council's work. But since the work of the Council is a unit, it would seem that any method which might advance the interests of the University Department, might also be of service to the work of the Council as a whole. The permanency and value of the service the Council has to render is such as to merit rich endowments just as truly as any other institution promoting higher learning. With the proper presentation of its accomplishments, program and objectives, there is no reason why in the course of a few years a substantial sum may not be accumulated, not only to relieve the annual drain on the supporting Boards but also to guarantee bases for greater constructive enterprises.

In the line of such a development the need of departmentalizing the Council would necessarily be taken into account. The many lines of work which fall to the lot of such an organization demand the highest type of specialization and permanency. Should such a development be contemplated or seem probable a very substantial basis of finance will be required. I am convinced that if the young people in the universities are to have the best services of the churches some foundation must be established in

their interests. But to attempt a separate one if the Council as a whole could profit by such would not be advisable.

While this paper has not been so much in the nature of a report of accomplishments on my part it is hoped that it is suggestive of some of the possibilities for the Council in the University field. Out of this rich harvest of opportunities I trust that by another year many sheaves with golden grain may be garnered thereby enabling you to see that your servant has at least been making an honest effort to be worthy of his hire.

THE WORK OF THE UNIVERSITY COMMITTEE

WARREN F. SHELDON

A distinguished guest at last year's meeting of the Council of Church Boards of Education remarked that he considered this organization, as he saw it in operation at that time, the most encouraging example of church co-operation of which he had any knowledge. I take it that this Council has no comparative or competitive ambitions, but that it desires to do its proper work well and to develop its helpful functions as wisely and completely as it can. No phase of the interests of the Christian Churches in America can be more important than that represented here. If we can merit any superlatives in the realm of Christian Education we shall do well indeed.

One of the most delightful features of the Council for the men directly involved is a meeting of the University Committee. We can venture no opinion of the value of our work except to say that we regard our assignment as one of the major interests of this body. Each one of us can gladly bear witness that we are learning to know and enjoy each other with increasing satisfaction and with a deepening determination to discover and demonstrate, within our province, what we can do together.

Beginning of University Work

On February 18th, 1911, in New York, a group of the secretaries of the Boards of Education of several churches agreed that

some organization of the educational agencies of the different denominations should be effected for the interchange of ideas and co-operation in work. This group decided to hold another meeting at which papers might be presented upon four pertinent topics, one of which was, "What is the Relation of the Denominations to State Institutions." This question, propounded at the meeting regarded as the technical beginning of this Council, appears to have been the germ of the present University Committee, and possibly some day a Ph.D. dissertation will be written upon the evolution of this germ. Something like that amount of work would be involved in any adequate review of the questions considered during the past twelve years. The story of these years can never be told in its warmest colors, because Richard C. Hughes is no longer with us. For more than half of this period he was the active center of the interest of the Committee and the Council in this subject. Many of those who realize the large possibilities for good in the relations of the churches to the state colleges and universities, will gladly acknowledge their obligation to the dauntless, pioneering vision and industry in this field of this devoted man. The University Committee today offers this tribute to his memory. Personally I am greatly indebted to him for his cordial welcome as a colleague, and for the patient, painstaking generosity with which he opened to me the treasures of his long administrative experience.

The first definite committee related to this subject was one on "Religious Work in Denominational and State Schools," of which Dr. J. W. Cochran was Chairman. Several illuminating studies and reports were presented. Sympathetic relations were established with the Young Men's and Young Women's Christian Associations, with the Conference of Church Workers in universities and with many university administrators. In view of the relative newness of the questions treated a considerable portion of the early reports referred to the state institutions. The University pastor movement was endorsed as the most feasible and effective approach to the situation. This first Committee declared that "Religious Work at State Universities that does not relate itself to the local church has yet to justify its presence and the efficiency of its operations," and urged the attention of all the

denominational agencies to this activity, too long neglected by the churches, as to "one of the most significant movements of our times."

The first emphasis of interest and attention was clearly upon the pastoral rather than the academic aspects of the problem. With the opening of the second decade of the history of the Council, it is evident that, while we will hold fast to the pastoral emphasis as the abiding fundamental approach, there is, and there is to be, a rapidly growing interest in the academic, or school of religion, possibilities. Some one has said: "There is nothing stronger in this world than an idea that has come to its day." The idea that the religio-educational obligation and opportunity of the Churches include both their own institutions and communities of students wherever they may be, appears to be coming to its day.

In 1912 it was reported, that of men devoting themselves exclusively to the religious interests of State University students, the Presbyterians employed ten, the Roman Catholics six, the Disciples five at their Bible Chair centers, the Methodists five, the Episcopalians four, the Baptists three, and the Congregationalists two, or a total for these churches of thirty-two. The total for the same group of denominations this year is 128; just four times as many as in 1912. There are doubtless, a considerable number not reported here in the employ of other churches.

In 1913 the Constitution of the Council was adopted, naming among the standing committees one on "Religious Work at State and Independent Institutions," which for convenience is now commonly known as the University Committee. In 1914 Dr. Richard C. Hughes, as Chairman, presented his first report based upon a careful study of fifty institutions. This report definitely recognizes the academic side of the case, the outstanding importance of the faculties, the opportunities for training and practice in Christian social service, and the need of denominational independence and co-operation. The Council adopted the following significant statement regarding the type of men needed for university pastorates: "They should be college men, especially adapted to student work, with theological training and church experience, if possible, and in most cases, ordained clergymen."

The 1915 report further emphasized the need of co-operative efforts at these centers and stressed the curriculum study of the scriptures. It noted the decline of chapel services at state institutions, the demonstrated possibility of new recruits for the ministry and mission fields, and the unusual opportunities at the agricultural colleges. This report also indicated that some portion of the academic side of the needed work can be done by Biblical and other courses in the regular curriculum of the university itself. By no means all of it can be thus cared for. There is a difference between inculcating information related to religion and inculcating religion, and the proper objectives of the university, admirable as far as they go from the viewpoint of the churches, can hardly fulfill the full purpose of the church. The church itself has a dual problem here. Her fundamental objective is the generation and nurture of religion. Within this objective lies another, the giving of information relating to religion, i. e.: information or education that will serve as one means of developing character and that will equip laymen especially for leadership in local churches. Neither of these two objectives in itself is enough. Each needs the other. Academic courses, relating to the Scriptures, in the university curriculum can do only a very little of what needs to be done. The chief need—a reasonably intelligent and reverent attitude toward the Book that is the choicest spoil of the ages—is not definable in terms of curriculum credit.

The school of religion under church auspices may have a much wider range of curriculum credit material than the university can be expected to have, and by some means this wider range should be defined and made available. Nevertheless it needs to be thus defined and made available not simply with an informational or academic motive, but as an integral part of the apostolic, evangelistic passion that is the heart of the life of the church. The interest of the church in the credit courses of the university is not so much in the curriculum subjects as in the curriculum teachers. We need professors who will build no barriers to faith in any subject. I paraphrase Chancellor Clark just here—"We cannot undertake to shield any student from any theory of life, but we can stand for professors who, representing the highest type of scholarship, will also frankly endeavor to lead the student

to find the real Christian interpretation for the problems of life.' The colleges and universities directly under the patronage of the church are entirely free to seek such men, although they may not always find them. It is none the less vital to the church that such men shall be the rule not the exception in every institution of every reputable description in the land.

During 1915 and 1916 more definite and extensive relations were established with the Young Men's Christian Association at the Cleveland Conference and more definite co-operation between the churches and the summer student conferences was considered. The 1916 report noted the distinction between curriculum credit and non-credit courses of study, the importance of both and the relatively larger demand and opportunity for the latter. This report also stressed the importance of an adequate central building for the common use of all university pastors, the multiplication of independent guild halls not being regarded with favor. The need of the university centers for model churches was also emphasized. Since few local parishes are strong enough to provide adequate equipments and programs for any considerable number of students, denominational co-operation is essential to these developments.

The details thus far rehearsed indicate that the outstanding features in the work of the churches at state institutions have been recognized for several years. The pressure of the war period, the Inter-Church Movement and the various forward movements of the several denominations have made the last four or five years full of activities rather than of studies and reports. The University Committee has met once or twice a year, and the general progress of church activities at state institutions convinced the University Committee and the Council last year that an associate secretary was needed whose duties would primarily refer to these activities. There are twice as many students involved as there were ten years ago and, despite the marked advances in many denominational programs, we are not yet keeping abreast of the opportunity. The committee welcomes the appointment of Associate Secretary Dr. O. D. Foster, as of a man most admirably adapted for the position. His experience has given an intimate knowledge of the whole field. His personal qualities command

the respect and confidence of all who meet him, and the affection of those who know him best. He has already made notable contributions to the summer conference and school of religion questions, and the Committee regards the future under his leadership as bright with hope. During the present academic year the Committee has already held three formal meetings—an entirely new record—and will hold two or three more. A plan for the most thorough survey ever made from our point of view of university conditions and religious activities is now in Dr. Foster's hands.

The work of this University Committee within the last four or five years has developed one new type of enterprise which should receive careful consideration,—that is the interdenominational or co-operative university pastorate. No chart or charter for anything of this kind existed. The experiment was born of the hearty goodwill of several denominational secretaries and their determination actually to work together. The first men concerned were Secretaries Richard C. Hughes, F. W. Padelford and Frank M. Sheldon. Under this effort, without any code except personal confidence and a fraternal spirit, Baptist, Congregational, Disciples, Methodist and Presbyterian official moneys, at several places, have been pooled in a common purse, and the same man, no one thinking particularly of his denomination, has worked for the pastors, churches and students of each of the co-operating denominations and has even tried to serve others. The co-operating secretaries are members of the University Committee and the other members of the Committee representing denominations not as yet financially involved have shared most cordially in various relevant discussions. In fact the nearest approach we have to a handbook for denominational or inter-denominational pastors is a small but compendious volume by Paul Micou of the Episcopal Church, which is regularly supplied to Methodist, and I know not how many other workers.

These co-operative experiments have been under way at Orono, Maine, Durham, New Hampshire, Burlington, Vt., Amherst, Mass., Athens, Ohio, East Lansing, Mich., Golden, Colorado, Mesilla Park, New Mexico, Davis, California, Bozeman, Montana, and Moscow, Idaho. The latter two, for local reasons, have been discontinued for the present.

These experiments have reached the stage where certain specifications appear necessary to define their scope and objective and assure their permanence. The Committee has given much thought to these specifications in the light of the experience of all its members, and the remainder of this paper consists chiefly of the statements hammered out in repeated conferences for the guidance of local co-operative committees and inter-denominational university pastors. We submit these considerations and principles as defining a trustworthy basis and program for a co-operative college or university pastorate at any suitable place.

Co-operative Local Organizations

There are communities large enough to maintain several independent churches which evidently must be inter-dependent, if they are to meet, in any adequate way, the obligations and opportunities growing out of the presence of a school, college or university. Since one postman may deliver mail to all the pastors in a town of moderate size, it is evident that one co-operative pastor for a similar student constituency may, without offense, undertake to encourage the arrival of students, already church members or affiliates, at those churches to which by previous training and the prayers of their parents they are addressed.

In our experiments to date we have found little lack of willingness on the part of the pastors of different churches to work together, even to the extent of having a common assistant or associate pastor for students. The great difficulty has been to provide adequate financial support for these undertakings, which cannot be poorly or cheaply maintained, and to secure a clear recognition of the proper basis for adequate support. It is not difficult to secure a local committee willing to spend any amount of money kindly disposed denominational secretaries can secure from their respective boards, but it is not so easy to find secretaries and boards whose experience will justify them in attempting to carry one hundred per cent of one of these budgets. While we recognize that different denominations may have different methods for raising money and that each one must work in harmony with its own system it is the judgment of the University Committee that one of these co-operative enterprises requires the

financial co-operation of a local administrative committee and through this committee of many others throughout the several church constituencies.

The value of such co-operation is to be measured not simply by the amount of money secured but by the extension of information and the development of interest among the people and the members of the churches. Bearing these financial burdens, or accepting these financial privileges together, we believe to be essential, first, to the existence of such an enterprise and second, to the growing vigor and prosperity of it. The expense of maintaining a co-operative pastor for work among students is not an alien one for which there has been no previous preparation. The type of work is new, and it costs money; but both the work and the cost are simply new items in the long established habits of the people concerning contributions in behalf of churches and education.

During the earliest stages of one of these undertakings it may be necessary for a few agencies or individuals to give largely, but the objective sought is an ever widening circle of interested friends who will give freely in moderate amounts the considerable total required. An adequate budget for the purpose with a discreet and capable worker or staff of workers at a given center, will enable the churches there to work together with ever enlarging success in behalf of the rapidly increasing student groups about their doors and introduce a new and vitally constructive factor among the forces making for Christian civilization and the truest prosperity of the churches.

An active, strong, sympathetic organization, composed of the pastors and representative laymen of the co-operating churches in the local community and throughout the state will provide a responsible administrative body through which individuals and churches and denominational boards can give assistance in an effective manner, and the desired goals can be achieved. If in a given town or city, the seat of a moderate sized college or university there cannot be found a nucleus of laymen and ministers, analogous to the administrative committee of the board of trustees of a college, who care enough for the religious well-being of the local churches and of the students to give time and money

and to raise money in the local community and elsewhere, for an inter-denominational pastor and his work, then it is difficult to see how a group of denominational secretaries can undertake co-operation there with any hope of success.

The secretarial administration at its best must be tenuous because of time and distance and unfamiliarity with local details. A responsible local committee is essential to any approach to successful administration. It is not a question of local ability to pay money. It is a question of local willingness to pay attention and time to get the money to meet what may be fairly called one of the most significant opportunities before the churches.

On the other hand a local committee that will demonstrate its devotion and capacity for the development and administration of an adequate student program under competent leadership can count upon the desire and willingness of official denominational agents to assist them, a desire and willingness, when it comes to money, bounded only by the best interests of the enterprise and the financial resources of the boards involved.

If the University Committee had resources equal to those of the General Education Board it would doubtless follow the established principle of that Board and make strictly conditional contributions. Since, officially, the Committee is relatively poor in the amount of money it can command, there is a double necessity that we stand firmly on the principle of conditional contributions, which, in the last analysis, is the only firm basis for genuine co-operation.

Lachlan Campbell of Drumtochty once said: "There was a laddie feeshing in burn before my house, and a fery pretty laddie he was. He had a rod and a string, and he threw his line peautiful. It was a great peety he had no hook, for it is a want, and you do not catch many fish without a hook."

A group of co-operating secretaries giving money to local co-operating committees, so called, who carry no share of the financial burden, in the hope of landing a genuinely successful co-operative enterprise, will soon find themselves in the position of the pretty laddie who "threw his line peautiful" but "had no hook."

Here follows a codified series of instructions formulated for

the general guidance of the inter-denominational college or university pastor:

Co-operative or Inter-denominational Pastors

Church Workers have been appointed in State Universities and Colleges largely because we were losing great numbers of our youth, who attended these institutions, from the service of the Kingdom and the Church.

I. We are sure that the Kingdom of God is bigger and more important than any or than all churches. The progress of that Kingdom is our supreme concern. At the same time the present chosen agency for promoting that Kingdom is the Christian Church, and, whether wrongly or rightly, the Church exists almost wholly in denominational forms. When a student leaves school, if he wishes to work with the organized forces of Christianity, in most cases, he must do so through a church. But students who are dissociated with the Church during four or more years of school life, whether because of lack of interest and encouragement or because of making other religious organizations a substitute for the Church, are likely to be out of touch with the Church after leaving school.

For these and other reasons, it is of first importance that in this work the Church point of view and the effort to connect the student with the local church be emphasized. All workers and agencies operating upon the campus should keep this objective clearly in mind. This should be true not only for the welfare of the student, but because the Church is the mother of these Christian agencies and is their chief source of workers and of their support. Therefore, loyalty to the Church, through their respective denominations is a vital necessity for the students.

II. Whatever may be done upon the campus during the week, where the churches are within reasonable distance and able to accommodate the students, the Church should have right of way on Sunday, should command the full time and effort of the worker, and should be freed from the necessity of competing with other religious gatherings.

III. The University Pastor is expected to work in close co-operation with local pastor or pastors, sparing no pains to co-operate

with them in making their churches effective in reaching the students on Sunday, and so far as possible, planning the entire program with them.

IV. Likewise there should be the fullest possible co-operation with the Christian Associations and their secretaries.

V. It has been found helpful and advisable to organize the students, particularly of the denominations whom the worker represents, though other denominational groups should be organized, if not cared for by other agencies. Such organization provides workers and machinery of great value in caring for the students, in bringing them into church life and relationships, in making it possible for students of a denomination to meet the leaders of their church when they visit the school, and aids in the inter-denominational and university-wide program.

VI. The University Pastor should make at least two reports annually to the Boards which support him, one about Christmas time and the other at the close of the regular school year in June. He should also hold himself in readiness to furnish information which any of the secretaries may desire, if possible to do so.

VII. It is as much the duty of the University Pastor to look after the religious welfare of women students as it is of men students.

VIII. There is also a definite responsibility to the entire student body. The work is in no sense sectarian, though it is necessary to recognize denominations and link the students up with denominational churches.

IX. To secure recruits for Christian leadership is a most important part of a University Pastor's task. Efforts should be made to give vocational guidance and to see that the distinctly Christian callings are presented to the students. Usually they get information about other callings from other sources.

X. The best quality of religious education in churches, in Bible groups and training classes, in various forms of campus community service, and in possible schools of religion, should be a constant concern of the University Pastor.

XI. Where Christian Associations join in support of a University Pastor he will also carry the program of the Association in the institution.

Defining Responsibility

A denominational secretary has definite relations with his own denominational pastors in the state university fields, and each one of these workers understands his position. An inter-deominational worker has no such clear relation to any one secretary and no one secretary feels the same definite relation to him. There is a tendency, under these conditions, for such a worker to become practically a free-lance and for the co-operating secretaries to become occasional guests at a luncheon or dinner party.

This defining and recognizing and discharging of direct responsibility is one of the crucial questions upon which the Committee expects much help from the services of the University Secretary. A group of secretaries, each with denominational responsibilities, cannot delegate full powers to the Committee secretary who has no such responsibilities, but this group of secretaries can definite certain lines of action and delegate real powers to the Committee Secretary who can thus become a definite responsible center to which co-operative pastors are directly answerable. If the man in this central position is clearly informed and fairly supported by the co-operating denominational secretaries, and if he understands that he is not a free-lance but a representative with real powers answerable to the secretaries behind him, it ought to be possible to develop direct administration at a cooperative center, as clearly and amicably as at any denominational point.

Informing Constituencies.

A perplexing but essential and perennial item in the day's work for a cooperative pastor has to do with informing the state constituencies of the several churches concerned. It is necessary to keep in touch with the cooperating denominational organizations and pastors of the state and develop friendly contacts with them. Strategic opportunities for representing the work before groups that are, or should be, interested, should be consistently sought. A university pastor cannot succeed by confining his religion to a card index, nor can he sit up nights to operate a radio sending station. Nevertheless, he must give intelligent attention to records

and reports and the broadcasting of information. In many places groups of students with some journalistic talents can be enlisted to assist in the promotion of this part of the program.

Denominational Clubs.

As has been already noted, it is part of the international pastor's duty to cultivate a due sense of church loyalty in several church groups at the same time. This is no slight undertaking. One man can hardly attempt it single handed, but he can make a due effort to see that something of this kind is done by the proper representatives of the several churches concerned. Church or denominational clubs can be organized without giving any just occasion for the cry of sectarianism, which curiously enough is not raised against the Newman clubs of the Roman Catholic Church, and which doubtless would not be raised against similar Protestant groups as often as might be anticipated by one who has not made any effort of this kind. If "hopes may be dupes" in this connection, then surely "fears may be liars;" and in all frank friendliness this policy should be pursued till we learn how to do it, without giving offence. The man who succeeds in this part of his task will make a vital and abiding contribution to the usefulness of these cooperative efforts.

The Type of Men Desired.

In view of the work to be done, the trails to be blazed, and the many problems to be solved, it is no small task to find the right men for these positions, and to determine who shall choose them and how they shall be chosen.

The inter-denominational pastor must needs be young and resilient enough in spirit to be at ease with students, and to put them at ease with himself. He must also be mature, and sturdy, discerning and flexible enough to have similar relations with professors and pastors and parents. He must be a diplomat of parts and character, wise, harmless, patient and versatile.

He should know a bit about colleges and universities, and a good bit about religion and churches. He should be well grounded in the Scriptures and be able to present them fairly in a university community. He needs a genius for organization and

leadership. No one man can do this job himself. The right man can get some of it done by enlisting many helpers, if he faints not.

Where shall we look for these men? Wherever we can find them, to be sure. But we must choose to look, first, for men who have graduated from a college or university and from a good seminary and who have had at least a few years of pastoral experience. It might be easier to find an otherwise desirable man who has not yet been in the active pastorate, but we can hardly expect a man without such experience to perceive clearly the several bearings of the task.

It would be a great advantage for both denominational and cooperative university pastors if these men could serve for a time as assistants or associates with some of the most successful of experienced men in the department. The calls for such pastors may not be numerous enough to justify a training school for them but a training period would be very desirable indeed.

We need, if possible, men who have passed the stage of trying out different jobs, who see their life calling steadily and see it whole, and who propose to prove the possibilities of the work of a pastor, preferably among students.

Who shall choose these men? As far as may be practicable, no doubt, all the parties concerned, but the process can hardly be decided wisely simply by the casting of individual votes. The official representatives of the cooperating denominations have a serious responsibility in this matter and their judgment should be carefully formed in the light of full information. Also the consensus of this judgment should be allowed to weigh much more than it counts as a mere matter of votes. A group of nine or ten men, including six or seven local representatives and three or four secretaries, ought not to reach a conclusion on such a question, simply by counting the preferences.

This is not a question of the relative wisdom of individuals. It is a question of experience and of the relative understanding of purposes and ideals, and of the relative responsibilities of the representatives of a local community and of denominations or nation-wide church organizations. As far as counting votes is concerned, if careful study and full consideration do not bring

complete agreement, a local committee as a whole might properly be allowed one vote, and each cooperating denomination one. In this way an expression of a preponderant opinion should be obtained that all concerned could cheerfully accept.

Even on this basis, the question is difficult. How can the several secretaries concerned arrive at a fair judgment? Both time and money enough must be spent to avoid haste and assure competent information. The fullest possible documentary data should be in the hands of each man, and personal interviews should be secured. The secretary of the University Committee can render service in this matter, but it is hardly fair to him, or to the secretaries, to delegate full responsibility to any one man, unless this step is taken after careful investigation and with clear understanding.

A clear formulation of principles, methods and objectives should be in the hands of any man under direct consideration, and the fullest possible agreement with the policies of the cooperating boards should be required. If at all practicable, the question of each appointment should be considered at a meeting of the secretaries.

The University Committee by arranging for four or five, and possibly more, meetings each year is attempting to provide for a more prompt and thoroughgoing handling of this and all other problems than has hitherto been practicable.

Shall these men be allowed to teach courses for curriculum credit?

A very modest amount of distinctively religious courses may be within the time and strength of a well-equipped man, but if any considerable amount of curriculum work is to be done, an additional man must be secured for that specific activity. The number, variety and gravity of the pastoral problems involved, if the pastoral work is to be done well, simply forbid proper attention to very extensive credit courses of a creditable sort.

However teaching courses that were in the curriculum before his advent, is a very different matter. While a man might, if properly equipped, serve as a temporary substitute for a regular faculty instructor or professor, he cannot consistently with his

credentials and his obligations assume regular work of this character.

In conclusion then what is, and what is to be, the work of the University Committee?

It is an integral part of this Council of Church Boards of Education, "organized for the interchange of ideas and for co-operation in work." It is related most directly to tax-supported institutions and the churches adjacent to them. It has served thus far to demonstrate in a somewhat more intimate degree, what this Council as a whole has demonstrated in a more general way, that a group of official representatives of different denominations can meet on common ground with common interests, with practically identical ideals and strive happily and harmoniously for common ends. We may have limitations because of different ecclesiastical obligations but these limitations very seldom obtrude themselves. We divide, when we do divide, not as denominations but as individuals, free to think and to let think. We meet and part and go our ways as friends and brethren and co-laborers with increasing confidence that we are trying to do a good job well, and planning always to meet again.

We have tried to develop in all the churches a more adequate appreciation of the significance to the churches of the teeming thousands and hundreds of thousands of young men and women who are students in state institutions. We are more profoundly convinced with each passing year of the abiding values of the institutions directly under the patronage of the churches and contemplate for ourselves and our denominations increasing devotion to these historic shrines. We ask only the broadening of the field of our religio-educational interests and ideals to include the major portion of the college and university youth of the land. We ask no change in the character of our essential ideals or objectives but only, as far as may be, an extension of their application. We have no responsibility for the material equipment or for the general educational program of the state institutions except our interest and share as citizens in all public enterprises. Our responsibilities are for the religious opportunities and ideals essential to "the training of future citizens to their highest usefulness in private life and public service."

We welcome the pronouncement of United States Commissioner Claxton to this body in Washington, when he said: "The Bureau of Education of the United States is as much interested in the schools represented by this Council as in the state-supported schools. This interest is based upon the principle that there is no such thing as a private school in the United States."

On the other hand we would have the churches realize that, historically and vitally, under any rational application of the doctrine of separation between Church and State, the Church is as much interested in the character product of the state-supported schools as it is in that of its own institutions. This interest is **based upon the principle that there ought not to be in the United States any school whose students are separated from the living God or from the Church—I quote Dean Brown—"The one institution on earth which has had courage enough to stand up and accept the social ideal in its entirety, which looks up into the face of the perfect God and says, 'Thy will be done on earth.'"** We believe that the problem of Christian education is more than one of institutions. It is one of people, and our task is to Christianize the mind of the nation and, please God, of the world. The churches cannot march across this country with their splendid beneficent purpose and make anything like permanent progress, if they leave gaps in the line when they pass the state universities. We find surprising and increasing numbers of students from other lands especially at the larger state institutions. These places are international centers. The Churches have opportunities here, vital not only to the stability of the home base, but also to the steadiness of the far flung pioneer line of Christian civilization the wide world over. It is one of the tragic weaknesses in our Church life that students from other lands can come to America as Christians and return to their homes cynical, skeptical or hostile unbelievers. God pity us, if we cannot find the way to make such happenings very rare indeed.

Members of Christian Churches cannot be content, if they cannot send their children to any recognized, reputable, institution under public or private or Church control, and have them come forth to render life long service to Christ and humanity through the Church. Happily we are beginning to see the strategic im-

portance of the state institutions as opportunities for the training of Christian leadership, primarily in lay activities, and also for new platoons and battalions and even regiments of ministers and missionaries essential to the progress of Christianity.

We desire to continue and mature the policy of adequate pastoral attention to the religious life of students and to discover the wisest ways to assure the best possible religious education along curriculum and extra-curriculum lines. The educational phase of this movement should receive, without delay, the wisest, most sympathetic and constructive attention. When students cry for bread we should not turn to them preoccupied ears or offer them, carelessly, husks or stones.

We desire to develop cooperation in this field in every practicable way. We have no thought of obliterating or magnifying denominational lines, but we stand for "the honor of the Church" and of the Churches. We have learned that there is very little difficulty indeed in the way of cooperation between the secretaries. The problems are chiefly in the local fields and there, also, they are not largely denominational or sectarian. Jealousies between churches of the same order are not unknown, and may occasionally be more acute than between churches of different orders. The problems are human and inherent in the situation and in the ideals. The men who have opportunities in this new direction are already seriously burdened with existing duties. In the minds and hearts of many such ministers and laymen in many churches, a student community has yet to become as it ought to be as "a city set upon a hill," challenging most insistently and persistently the time, the energy, the wisdom and the money of multitudes of right-minded people who are praying and laboring for the coming of the Kingdom of Christ.

A subscriber, sending a special order for ten copies of the October, 1922, issue of CHRISTIAN EDUCATION, for as many friends, writes:

"Kindly send this number with all information and encouragement possible toward arousing the church to interest in an optional course of English Bible in state institutions of higher learning. There is nothing that comes to my desk that gives me quite so much good, wholesome information on the great subject of Christian Education as this magazine."

A NATION-WIDE CAMPAIGN OF PUBLICITY FOR
CHRISTIAN EDUCATION.

ELMER T. CLARK.

I believe in Christian Education, with the emphasis upon both words, as the most imperative demand of the present day. I believe that it is absolutely necessary to our civilization, and, of course, to the church. I am convinced that the church must educate or die.

But many people, even those who sit in the pews of our churches, do not believe this. The lack of conviction on the part of the rank and file of our people with reference to Christian Education is apparent from the difficulties which beset our colleges and the unworthy and unfounded criticism which often hamper them.

It is a striking fact that while history and reason show that Christian Education is basic and necessary to all other functions of the church, it receives the smallest degree of sympathetic consideration and loyalty from the people of all such functions. Missions, evangelism, and temperance all command more interest from the average Christian, yet not one of these could be effective without Christian Education. There are persons in our churches who shout for foreign missions and clamor for more effective preaching, yet actually oppose the Christian colleges, in many communions the chief source of supply of missionaries and preachers.

Perhaps this is largely our own fault. Let us ask ourselves seriously: What efforts have our educational forces ever put forth to capture the mind, the heart, the imagination of the average Christian? In what way have we tried to interpret to him our message? It is a distressing fact that in all the world there is not one publication which presents Christian Education, or any other kind of education, to the so-called "man on the street." He has missions interpreted to him through a multitude of periodicals; it is surprising, then, that missions commands his more sympathetic support?

We Must Capture the Church

If I have any great conviction it is surely this: our most imperative present duty—to our colleges, churches, coming generation, civilization—is to capture the mind and heart of all the people for the supremely important cause of Christian Education.

The only way to do this is by educating the people by means of publicity. It must be publicity of a popular type; that utilizes every known fact and interprets it in popular fashion; that fits the psychology of the average man; that makes every worthy and available appeal, not only to the mind, but also to the affections, the emotions, and the imagination; that takes advantage of every social movement, attitude, and happening and bends them all to the service of its cause. We must have publicity which is based upon the principles of modern advertising in all its phases.

This is the only way we know of effectively moulding public sentiment. It aroused the spirit that won the war. It is utilized in diplomacy and politics. It has carried to success the great financial campaigns of the past few years. It supports the vast mechanism of modern business. Its use is the secret of the popularity of missions; the lack of it explains our presene educational difficulties.

Now is the Strategic Time.

I am convinced that the present is the strategic time to win the mind and heart of the world—our Christian constituency in particular—by this method. The time is opportune for at least two reasons:

First, the nation is already "sold"—if I may use a commercial term—on education. Not on *Christian* education, but on *education*. We no longer have to argue on the point of its value. Of course, the ideas of the people are not clarified. They do not really understand what education is, or what it is for, yet they believe in the idea.

Second, the source materials, the established facts, are now in our possession. This has never been true before, but is a result of the thoroughgoing surveys made by the Council of Church

Boards of Education we now have the facts. This is fundamental. The "man on the street" is not ruled by his reason, but rather by his emotions and imagination, yet nothing appeals to him so strongly as a fact, properly presented in a suggestive setting.

The great mass of facts gathered by the Council are now the exclusive possession of a very few expert educators. Can we permit them to remain so? Are we not obligated to popularize them and give them to all the people?

In this favorable situation we have only to capitalize the sentiment already existing in favor of education, clarify the idea, and add the Christian element. We have only to digest our newly acquired source materials, adapt them to the popular mind, add the legitimate emotional element, interpret them in accordance with the appeal we want to make, and give them to the people. Thus we can win the heart of the church and bring Christian Education to its rightful place of primacy.

The Advantage is on Our Side.

As churchmen we are in a more favorable situation than other interests appealing for the public good will because of the accessibility of our constituency. In the advertising field the serious problem is not production, nor expense, but distribution. How to get the materials of publicity in the hands of prospective purchasers—there's the rub! Practically every advertiser must resort to broadcast, thus paying for a circulation among a vast group, only a small per cent of which can be considered prospects. Great organizations are maintained and millions are expended for the one purpose of securing accurate mailing lists of prospects.

Where all other agencies are weakest the church is strongest. We have not achieved perfection in distribution, to be sure, yet we are in a better position than any other large institution. We know, or can easily discover, who our people are—and where our constituency is grouped, and we know the methods of reaching them. In our pastors and officers of every kind we have agents—salesmen, we may call them—who are in close and intimate relations with the people we want to reach. They are often not

very effective agents, to be sure, and sometimes not themselves "sold" on our idea, yet they are our agents, and through them we can, with efforts, reach our actual constituency.

What would Colgate, for example, give for an organization which brought prospective users of toilet requisites together regularly, to sit quietly and listen to his agents—even the most ineffective agents? What would wall space in the buildings in which they assembled be worth to him? What would he pay for the privilege of keeping a poster in each one of our local churches?—a privilege which is ours for the asking but which is neglected by practically every educational agency in America.

Penny Wise: Pound Foolish

I am aware that we have been prohibited in the past by the expense. Publicity costs money—large money. This has not only prevented us from doing much publicity, but it has largely nullified that which we did do—by cheapening the quality of our material and thus rendering it futile in compelling the attention of men who are constantly flooded with matter upon which great artistic, literary, and typographical genius has been expended.

When did you ever see a booklet on Christian Education that appealed as strongly to the eye and instincts of the average business man as strongly as the automobile booklet which arrived in the same mail? Or an advertisement which tempted the eye away from the perfume ad on the next page?

We have refrained from effective publicity because of what it would cost us. But have we ever stopped to estimate how much greater the expense of our silence has been?

We have allowed the sympathy of the church to drift away from us. Can you figure what this cost us—even in dollars and cents?

In early American history education was a primary concern of the church—it always educated before sending foreign missionaries, for example. But today missions hold the loyalty of the church, of all the church, while to education is accorded the apathy, indifference, misunderstanding, and criticism of the great body of Christians. Can we estimate what this has cost us—even in dollars and cents?

In view of our present need, the opportunity now before us, and what we know of the efficiency of modern publicity, I submit that the Christian educational forces of this country cannot, without censure, any longer hesitate to put forth every effort to bring their cause to the attention of the church in such a way as to restore it to its rightful place of primacy.

Let Us Understand It.

I propose, therefore, to the Council of Church Boards of Education that we now seriously and definitely undertake the task of revolutionizing the thinking and acting of the Church, and, in so far as possible, the public generally, on the subject of Christian Education by launching and carrying through an extended and intensive nation-wide campaign of publicity—that we allow absolutely nothing to prevent us from achieving the final objective we have in view, being conscious of the fact that when that objective has been achieved it will automatically solve the many ills of which the public indifference is the source.

By the term Christian Education here I mean, of course, the entire content of the work carried on by the various denominational Boards of Education, including the operation of schools and colleges, life service activity, student assistance, religious education in its technical sense, church work in tax supported institutions, etc.

The definite objects of such a campaign may thus be summarized:

1. To correctly define the content of Christian Education, as above interpreted, so that the colleges and leaders may be freed from the embarrassment of ill-founded criticism and assured of the sympathetic support of their constituency.
2. To impress upon the hearts of all the people the fact that there is a difference between Christian Education and mere learning, thus bring the Christian element to a place of prominence.
3. To arouse the church to an acute sense of its duty and obligation to educate, to such an extent that Christian Education may take its place in the program and interest of the church at least on a par with missions and the other activities of the Kingdom.

4. To turn the minds of parents and youth to our church colleges as the places where the truest culture may be found.

5. To build a sentiment which will relieve the present poverty of our institutions of learning and make easier and more successful our financial campaigns.

The last is perhaps the main objective in the minds of many, for, given the money, we can then obtain nearly everything else we need. I have been in the money-raising business for years, in connection with the greatest and most successful campaigns ever conducted, and all of my publicity work has had that objective. There I have learned that nearly all of our difficulties spring from the fact that we are forced to make our appeals on a cold collar. We have had no previously acquired good-will to support them. We are forced to sudden and sporadic high pressure campaigns, in which pledges may be obtained with a whoop and a hurrah much easier than they can be collected after the specially generated ardor has cooled. We need and must have a fundamental cultivation of good-will and interest before we can really solve our financial problems.

All Denominations May Unite.

In the publicity campaign I am proposing, all denominations may unite, each as far as may be to it desirable or possible. Each may use its own agencies of distribution, its congregations, auxiliary societies, and publications. Each may organize and carry on in connection with the campaign whatever financial campaigns or similar movements it may choose to project.

In such a campaign it will be possible to employ the principle of standardization and volume production which is so successfully employed by the great business and industrial organizations of the country. Especially can this principle be invoked in the production of the expensive items of art work and engravings. By standardizing sizes, illustrations, literary work, arguments, adaptation of facts and data, and appeals, it will be possible to effect immense savings and at the same time secure the very highest quality of publicity material. And only superlative quality will be effective.

This does not mean that we would necessarily flood the country

with "stock stuff." In our campaign the values, the specific appeals, the especial arguments, even the distinct phraseology can and should be conserved.

Such a movement should be carefully outlined and its various features timed and projected according to a definite schedule, in so far as the plans of each Board permitted, so that the thought of all the Christian forces of America may be simultaneously concentrated on one appeal, one definite phase of the "case" of Christian Education. For example, a campaign of three or four months' duration on "The Duty of the Church to Educate" conducted simultaneously by all the denominations of the land, by means of ads and contributed articles in the church press, posters in our churches, sermons preached by pastors, lessons and special exercises in Sunday schools, societies, and institutions of learning, booklets and leaflets distributed in congregations and societies, with an occasional carefully prepared and elegantly printed brochure placed directly in the hands of influential, wealthy, or otherwise strategic persons—this would have a tremendous effect. And each item of publicity thus used could be standardized so as to reduce its cost to a nominal figure, enhance its attractiveness, and at the same time, preserve the denominational appeal.

All of the other phases of our "case" should be presented and enforced in a similar manner. Among such appeals we may readily select a large number, such as the following:

1. The Christian college as the source of supply for Christian workers and leaders.
2. The right and wrong kind of education.
3. The necessity of college endowments.
4. Christian work in tax supported institutions.
5. The need of religious education, in its technical sense, and the development and endowment of such chairs in our institutions.
6. The need of aid funds for the assistance of worthy students.
7. The place of theological education in the church and the endowment of chairs and seminaries.
8. The Christian college as the most lasting object of philanthropy.

No Financial Outlay Necessary.

Dr. Kelly, the Executive Secretary of the Council of Church Boards of Education has asked me concretely to outline such a campaign of publicity and to indicate how my own facilities and organization can cooperate in it.

I reply that I am ready to undertake the entire production and management of such a movement, under the supervision and sponsorship of the Council, should the constituent Boards and institutions cooperate in such a way as to insure its success. That is to say, my organization will provide the necessary preliminary expense, produce all editorial work, provide art work, illustrations, and engravings, print the entire body of literature, and, if necessary, even undertaking the mailing and distribution, so that no outlay on the part of the Council will be necessary. When completed, the publicity material will be sold to the constituent Boards and institutions at the lowest possible price.

By this plan neither the Council of Church Boards of Education nor any of its constituent Boards will be under the necessity of maintaining a fully developed publicity department—always the most expensive department in any organization. I will be the publicity department for each and all, subject to the same oversight, and revision of “copy” as if the department operated in connection with its own office. And in this service each Board may cooperate and participate as far as its individual need and situation may require or permit.

For all my work and expense in such a campaign I would expect no direct compensation from either the Council or any constituent Board—save, of course, in the event of unexpected developments calling for special service on which mutual agreement might be reached. My remuneration would come entirely from the development of the business of my own printing plant, from the nominal profit which might legitimately be made on the sale of the accepted and completed products of the campaign to the various Boards or institutions. And by the plan as I have outlined such a profit can be made—as, of course, it is always made in any business transaction—and at the same time the cost would remain far below what it would be if each Board attempted to produce similar material *de novo* by its own publicity department.

Worthy of Our High Cause.

I have sketched the mere outlines of an undertaking worthy of the supremely necessary work in which the Christian educators of the land are engaged. That it is a mighty task is easily apparent, but the times call for the performance of just such a task in the service of such a cause. It involves the complete rescue of the whole idea of Christian Education from the trammels of indifference and apathy and setting it in the very forefront of the thoughts and plans of a militant church; and this, to my mind at least, involves the whole future of church and state.

It can succeed, at the cost of full devotion and cooperation on the part of all concerned.

For my part I ask nothing save complete sponsorship and cooperation on the part of the Council of Church Boards of Education and an assurance on the part of the Boards and institutions that they will unite in such a movement and use the material, subject to full denominational revision and approval, to the extent of preventing the investment of time and money on my part resulting in a loss. On this basis I will consider it a privilege to enter upon what I conceive to be one of the most needed movements of our time. And in its complete success I would expect to find my greatest reward.

By unanimous vote the Council of Church Boards of Education, as well as the Conference of Church Workers in Universities, instructed the Executive Committee of the Council to enter immediately into negotiations with Dr. Clark in an endeavour to develop and carry on the details of the nation-wide campaign of publicity above outlined.